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S E R M O N

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PREACHED IN

The Parish Church of *LISBURN*,

On *Sunday, June 28th, 1767.*

On Occasion of the Death of

Mr. *RICHARD ARCHBOLD*,

Formerly a JESUIT professed,

Who conformed to the Established Church of
Ireland, in the Year 1755.

To which is Added,

An A P P E N D I X,

CONTAINING

Some Particulars of his Life, and Extracts from his
Papers, which explain the Motives, and evidence
the Sincerity of his Conversion.

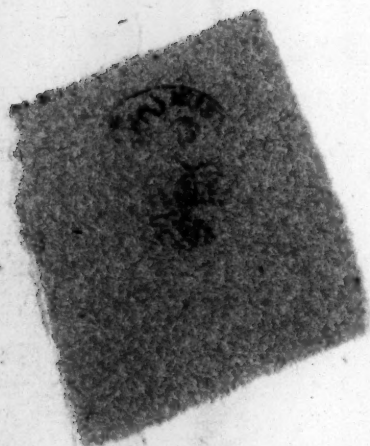
Trail

By the Right Rev. JAMES, Lord Bishop of
DOWN and CONNOR.

D U B L I N:

Printed by GEORGE FAULKNER, in *Parliament-street.*

M D C C L X V I I I.



TO MRS. *ARCHBOLD*.

MADAM,

I HAD so intimate a Knowledge of Mr. *Archbold's* religious Sentiments, and was so well satisfied of his Sincerity, that I could not avoid taking every proper Opportunity of expressing my entire Approbation of it. His Situation, as every One knows, was peculiar; it demanded therefore a peculiar Attention. It was for this Reason that I chose to preach the following Discourse. The solemn Occasion, I thought, required it; and required it in a particular Manner from me, as a Debt both to private Friendship, and to the Protestant Religion. I had indeed little Time for Preparation; but, at this I felt no Uneasiness, as I knew that the Audience would be too much interested in the Subject, to bestow a Thought on the Merit of the Composition.

I WAS a little disconcerted, however, when you expressed a strong Desire of seeing it published. I could not bring myself to give an absolute Promise; and yet my Heart would not permit me to refuse what your deep Affliction prompted you to consider as an Indulgence.

gence, Time, I imagined, would diminish the Force of that painful Sensibility with which your Heart was then agitated; and would induce you to drop the Wish of seeing the Sermon in Print. Your Desire, however, of having Justice done to the Memory of my late worthy Friend still triumphing over every other Idea; I can no longer, from Motives which solely regard myself, deny you a Satisfaction, which may possibly be attended with some Advantage to his Character.

AT your Request then the Discourse is now made public; and I heartily pray God that it may answer the important Purposes for which it is sincerely intended. I have added in a short Appendix some Remarks on his Life which could not be so well introduced into the Body of the Discourse; and likewise a few Extracts from his Papers now in my Possession; which, till something more regular and more finished is prepared, may satisfy the World that he was a Convert upon Principle, and from rational Conviction.

I SHOULD be extremely sorry, Madam, to add to the Weight of those gloomy Reflections which must naturally arise in your Mind on this interesting Subject: I would rather dispel from your Heart the sorrowful Feelings which oppress it. It is in this View that I must beg Leave to observe, that your long
and

and unremitted Care of your beloved Husband during a very tedious Disorder, entitle you to universal Esteem and Respect: You performed your Duty to him in that trying Situation with a Constancy and Resolution not easily to be imitated.

THIS I do not mention merely as a Foundation of Praise; but as a natural Source of inward Satisfaction. Indeed the only true and permanent Happiness we enjoy must be derived from the *Testimony of a good Conscience*; and it is comfortable to reflect, that there is no Situation so distressing, in which this supreme Happiness may not be powerfully experienced. But this is a Reflection which your own exemplary Conduct must frequently have suggested to you. Indeed it generally takes its first Rise from painful Feelings; but I hope God will connect that Christian Consolation with more prosperous Events, and bless the remaining Part of your Life with a constant and uniform Satisfaction. I am with true Regard and Esteem,

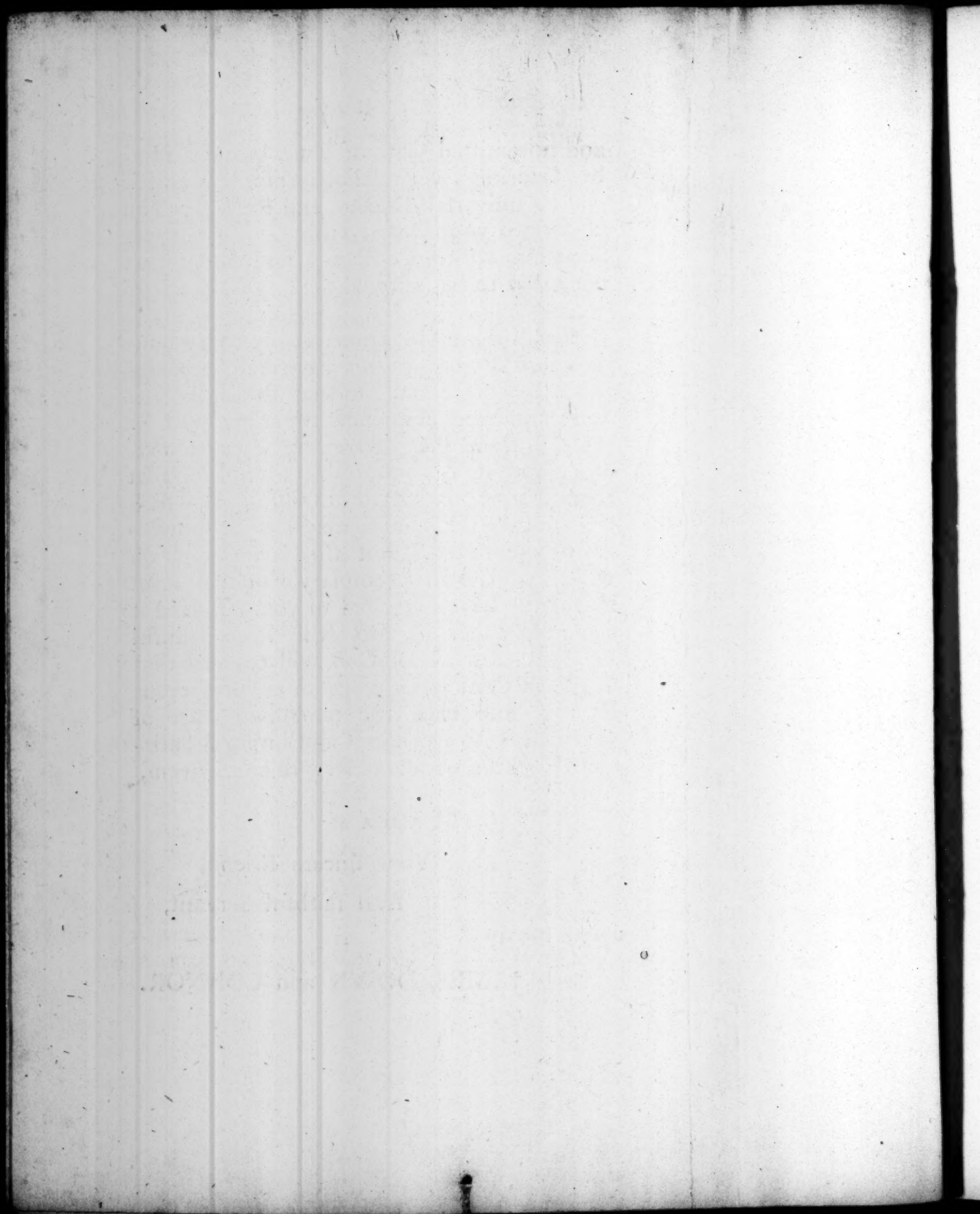
M A D A M,

Your sincere Friend,

And faithful Servant,

DUBLIN, Nov. 25th,
1767.

JAMES, DOWN and CONNOR.



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S E R M O N.

J O B, Chap. xiv. Ver. 1, 2.

*Man that is born of a Woman, is of few Days,
and full of Trouble: He cometh forth like a
Flower, and is cut down; he fleeth also as a
Shadow, and continueth not.*

HUMAN Life comprehends a System of
ACTIONS and Events so varied and complex,
that it may be viewed in a Multiplicity of Lights:
This is so much the Case, that we seldom find,
that the Observations of different Persons concern-
ing it are uniform and consistent; nay, for the
most Part, they are not only different, but contra-
dictory.

ACCORDING to some, the Creature Man is a
Being of the most exalted Dignity; is almost self-
sufficient with regard to his own Happiness; is
endowed with the highest Accomplishments; is the
Lord of this lower World; has the inanimate, the
vegetable and the animal Creation subject to his
Power; and is rich in the unbounded Possession of
every Thing that can contribute to his Ease, his
Satisfaction or his Enjoyment. In short, he is mag-

nified into a Sort of little Divinity ; as if his Nature was not susceptible of Pain, Anxiety or Distress. And of this so many plausible Instances are produced, that our Pride and Vanity are easily engaged to favour the Description ; we too readily embrace the pleasing Deceit, and fondly believe without Inquiry or Examination.

BUT we are not suffered long to enjoy this delusive Idea of fancied Majesty ; for we find many Observers of human Nature, who, on the contrary, assure us that, of all the Creatures we are acquainted with, Man is the most miserable and unhappy. Limited in his Views, and still more limited in his active Powers, he is perpetually liable to Obstruction and Disappointment. Weak both in Body and in Mind, he is exposed to continual Vexation and Trouble. A Multiplicity of Distresses still attends him, in what Situation soever he finds himself ; and an uninterrupted Train of Evils accompanies him from the Moment of his Birth, till he bids a final Adieu to this unhappy State of Being. Unfortunately too this gloomy Description is supported by a Variety of Proofs, so that we are constrained to yield an unwilling Assent, and to drop a sympathetic Tear over the complicated Distresses of Human Nature.

Now, in what Manner are we to regulate our Judgments in this Matter ? How are we to form a just Estimate of Human Life, amidst such a Variety of Contradictions ? Perhaps it is not necessary for us to think with Precision on so extensive and so difficult a Subject. Possibly God intended we should have different Views of it, foreseeing that it might be of Service to every Man, to consider it in a Light that was peculiar to his Feelings, Connexions and Situation.

That

That this Constitution of Things actually is of the most important Use, we shall easily be convinced as we proceed in this Discourse.

In a System so complex as that of Human Life, an endless Variety of Scenes must be alternately passing before us; it must naturally present Views and Appearances of every possible Species. Sometimes every Object around seems to solicit us to Mirth, Gaiety and Pleasure; all Nature wears a smiling Aspect, and incites us to partake of the general Joy. Perhaps the very next Moment reverses the inviting Picture, and converts this Festivity and Mirth into the most interesting Scenes of Distress. Instead of the Pipe and the Dance, we are led to contemplate the Tears of the Widow, the Cries of the unhappy Orphan, and all the Distresses which usually accompany Poverty and Disease: And while we are under the Power of these delicate Impressions, they so totally occupy us, that we are apt to wonder at our former Levity, and almost determine never to give Way any more to Thoughtlessness and Dissipation.

BUT those Scenes which so variously assault us from without are not the sole Causes of that Difference which we feel in our Sentiments with regard to the Happiness or Misery of Human Life: The Difference frequently springs from within ourselves. The Nature of Man is in itself extremely complex; he has a great Variety of Powers, and is very fickle and inconstant in the Exercise of them. He is apt to make his own Mind and Temper the Standard of every Thing without him; he estimates Human Life by his own Feelings, without examining elsewhere; and thus pronounces upon the Happiness or Misery attending it, according as he

he at that instant happens to be affected in his own Breast.

If he feels his Bosom dilated with Joy, he has no Suspicion that Misery dwells any where else; every Object around him, he fancies, partakes of his Pleasure. If, on the contrary, his Heart labours under a Weight of Grief, Pain or Anxiety; his Distress, he imagines, is visibly painted upon every Object within his View; all Nature, he thinks, participates of his Affliction, and sympathises with the unhappy Sufferer. In this Situation the gayest, the most pleasing Scenes are so far from affording him Relief, that they rather increase his Uneasiness, and fill him with additional Aversion and Disgust.

THESE Observations serve to shew us how difficult it is to form a just Estimate of Human Life; for if we attend to our own Feelings, we find they will be apt to deceive us; if we look abroad into the World, so many deceitful Appearances are there, that we are likewise in Danger of being misled. Of this there cannot be a stronger, nor a more interesting Proof than that which is contained in the History of *Job*.

HAD that *perfect and upright Man* given his Opinion of Human Life in the Days of his Prosperity; when, as he himself tells us, *God's Candle shined upon his Head; when he washed his Steps with Butter, and the Rock poured him out Rivers of Oil; when every Ear that heard him, blessed him; when every Eye that saw him, gave Witness to him; when the Blessing of him that was ready to perish came upon him; and when he caused the Widow's*

Widow's Heart to sing for Joy ; * in short, when every Object participated of his Beneficence, and when all who were near him became Sharers in his Happiness ; if in these Circumstances he had left us an Account of his Sentiments with regard to the Happiness of Human Life ; how gay, how pleasing, how flattering would have been the Description ! Yet what a sad Change do a few Moments produce !

THIS very Man, so lately the Favourite of Providence, and the Idol of the Poor, the Fatherless and the Widow, is suddenly stripped of every Thing that was dear and valuable to him ; he sits down in the Dust forlorn and helpless ; nay, an Object of Derision and Contempt ; and in these most unhappy Circumstances, in the Bitterness and Anguish of his Soul, he forms a new Estimate of Human Life. But alas ! what a gloomy, what a melancholy Picture does he draw ! Such a Picture indeed as it is hardly possible for a feeling Heart to dwell upon, or even to view, without the most tender Emotions.

HE begins the gloomy Estimate by *curfing his Day*, as the Scripture emphatically expresses it. *Let the Day perish*, says he, *wherein I was born ; and the Night in which it was said, there is a Man-child conceived.* † And having in the most pathetic Manner lamented over his own Misfortunes, he sheds a Tear of Pity over the unhappy Lot of Human Nature, and tenderly bewails the num-

* Job, chap. 29.

† Job, chap. 3.

berless Misfortunes of Human Life. *What is Man, says he, that thou shouldst magnify him; and that thou shouldst set thine Heart upon him; that thou shouldst visit him every Morning, and try him every Moment!** *Man that is born of a Woman, is of few Days, and full of Trouble: He cometh forth like a Flower, and is cut down; he fleeth also as a Shadow, and continueth not.†*

AT present we shall not attempt to decide on this Question concerning the Misery or Happiness of Human Life; the Decision would be attended with little Profit, and would not promote the Purpose which we now have in View. We shall rather chuse to make a few general Observations on the State of Human Nature in this respect; Observations which will naturally lead us to admire the Wisdom and Goodness of God exemplified in the Constitution of this World; and induce us to make a proper Improvement of our Situation in it.

OF all the Powers with which it hath pleased God to endow us, there is none more remarkable than that which binds us to our Fellow Creatures: our Heart instantaneously adapts itself to the Situation and Circumstances of our Neighbour; and we rejoice in his Prosperity and good Fortune: We enter into the Spirit of his Distresses too; *we weep with them that weep, as well as rejoice with them that do rejoice;‡* and this Debt of Sympathy we always pay with a peculiar Satisfaction: Nay, we feel ourselves so deeply interested in the Pains and Distresses

* Chap. 7. v. 17, 18.

† Chap. 14. v. 1, 2.

‡ Rom. chap. 12. v. 15.

of our Brethren, that we forget, we relinquish our own private Pleasures, in order to share, and by sharing diminish the Load of their Affliction.

Now this is a strong Presumption that the Ills of Life are numerous and important; it is a Proof that *Man that is born of a Woman is full of Trouble*; for otherwise, why should God have thought it necessary to attach us so strongly to the painful Feelings of others, as that we are drawn to them as it were *with Bands of Love, and with Cords of a Man*?* Nay, it is a Presumption likewise that Pain and Affliction are proper and necessary for us in this State of Being; especially that soothing, that interesting Pain of Compassion and Sympathy.

SEE then what a wonderful Constitution of Things is here! Let us behold and wonder that, tho' Life is in itself exposed to a Variety of Evils, yet Man is united to Man in so forcible a Manner, that for his Sake, he goes in Search after Pain and Affliction; prefers it before all solitary and selfish Pleasures; enjoys it as a virtuous Feeling; and does not cease to do so, till the Distress of his Neighbour is removed or alleviated. Thus it appears that the Tenderness of Sympathy is so far from encreasing the Ills of Life, as we might at first Sight imagine, that it really has a contrary Tendency; for the Feeling necessarily presents to us the Idea of Virtue, of Duty and of Pleasure; and it divides the mighty Stream of Woe into a Variety of smaller Channels, all of which by the Division become less forcible, and overpowering.

* Hof. chap. 11. v. 4.

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This is, no Doubt, the Goodness of God, who, in Pity to Human Misery, has graciously interwoven with it a Thousand alleviating Circumstances; in Consequence of which the Pains of Life are much lessened, and the Interests of Virtue greatly promoted. Thus our Misfortunes become the natural Means of procuring us our greatest and our best Happiness.

To ascertain these happy Consequences, God has made a very wise and rich Provision in the Constitution of our Nature. We find, for Instance, that we are extremely fond of Company; now, this is one important Link of that social Chain which binds us to our own Species, tho' we are not always disposed to look upon it in this Light. If then in Company any Person discovers an uncommon Degree of Sense and good Temper; but above all, of Worth and Honesty; here our natural Benevolence finds a precise and determinate Object to fix upon; and in that Case how suddenly is an Attachment formed? But if the Person happens to be in Distress or Affliction, we cannot withstand the inviting Opportunity; our Hearts are immediately softened; we already look upon him as our Friend and Brother, and feel the sweetest Satisfaction in endeavouring to heal his wounded Heart, and in pouring out kind Tears of Sympathy and Compassion.

BUT in no Case do we find the Force of this tender Charity so powerful and prevailing, as when we are deprived of the Company of one who has long been united to us by the Ties of Acquaintance, Friendship and mutual good Offices. Here it is with Difficulty that we can reconcile ourselves to the Loss; the Image for a long Time accompanies us
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both at Home and Abroad, both in Society and in Retirement ; we take Delight in thinking over all his Virtues ; his Weaknesses are easily forgotten ; and we reflect only on the pleasing Circumstances which rendered him dear and amiable to us.

In this Situation our Imagination loves to dwell upon the Vanity of Human Life and of all its Enjoyments ; we then readily adopt the Sentiments of *Job*, and cry out with him, *Man that is born of a Woman, is of few Days, and full of Trouble : He cometh forth like a Flower, and is cut down ; he fleeth also as a Shadow, and continueth not.* We find ourselves disposed likewise to lift up our Eyes to Heaven, that happy Mansion to which our deceased Friend hath departed ; and if we have the Seeds of Religion in our Hearts, are apt to wish in the Eagerness of our Affection that we may be united with him in that Place, *where the Weary are at Rest ; where the Prisoners rest together, and hear not the Voice of the Oppressor.** In this Situation too, if the deceased has left any Relations behind him, we enter deeply into the Spirit of their Affliction ; we consider them in some Measure as our own Friends ; we feel a new Attachment to their Interests ; we divide in some Measure among them the Friendship and Affection which we felt for their departed Friend ; and thus our Regard for them is proportionably encreased.

Now, is not this a most astonishing Instance of the rich Provision which God has made, in the very Constitution of our Nature, for the Interests of Benevolence and Humanity ? Does he not appear

* *Job*, chap. 3. v. 17, 18.

to be indeed the kind Father of the Human Race, in having so formed their Natures, that when any Distress or Calamity oppresses any of them, but especially in any interesting or overpowering Misfortune, we are constrained to fly to their Relief, and find a peculiar Happiness in administering all the Comfort that is desirable in so painful a Situation ?

THUS may we with Joy and with Gratitude perceive that, notwithstanding the numberless Evils to which Human Life is exposed, a gracious Scheme is formed, even in this World, for soothing, for lessening and for relieving them ; and that in the midst of Pain, Trouble and Distress, a Support or Encouragement is prepared in Behalf of the Virtue and the Happiness of Mankind ; so that, if we attend to the Influence which Calamity and Misfortunes have upon the Mind in leading it to Virtue and Goodness, we may here justly exclaim with the Patriarch *Jacob ; surely the Lord is in this Place, and we knew it not ; this is none other but the House of God ; this is the Gate of Heaven.**

I HAVE naturally been led, my Brethren, into this Train of thinking by a late melancholy Event, in which every one in this Place is in some Respect interested. A worthy Member of Society, a Friend to Religion and to all good Men, has been taken away from us and from his Friends. And tho' he was taken away at a Period when we could hardly hope that he could have enjoyed a long Remainder of Life among us ; nay, *when the Evil Days were already come, and the Years when he could justly say*

* Gen. chap. 28. v. 16, 17.

be had no Pleasure in them ; yet there were many important Circumstances attending his Life, which would have rendered the Continuance of it highly agreeable to us, and extremely valuable to the World. A Recollection of these will, no Doubt, much increase our Sensibility of the Loss which we have sustained ; yet to mention them may afford the Heart some Satisfaction, and likewise some Improvement. For this is one of those Cases where it is better to go to the House of Mourning, than to go to the House of Feasting ; for that is the End of all Men, and the living will lay it to Heart. Here Sorrow is better than Laughter ; for by the Sadness of the Countenance the Heart is made better.†*

AND here I could, as is customary on similar Occasions, recount with extreme Pleasure a Number of amiable Qualities which adorned the Man, enlivened the Companion, and endeared the Friend ; I could mention a Number of Graces which shine in Company, which sweeten private and domestic Life, and which render Society easy, chearful and agreeable. But I must check every Desire of attempting to do Justice to his Character in these Respects. The Description might indeed be pleasing ; but as his better Days had been spent before I became acquainted with him, I might perhaps incur the Suspicion of a Partiality which would ill become the Place where I stand, if I endeavoured to describe Qualities which I could perceive only in a fainter Degree. With regard to these therefore, I shall refer you to your own personal Knowledge of him ; by which I am sure I shall do more effectual Justice to his Memory, than by indulging my own Inclination. As to the Man, the Companion and

* Eccles. chap. 12. v. 1.

† Eccles. chap. 7. v. 2, 3.
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the Friend then, let his Friends and Acquaintance speak; they will readily concur to do him Justice.

I SHALL consider him in a higher and more important Character; I wish to describe him to you, my Brethren, as a Christian, in the most enlarged Sense of the Word, and, as a Fellow Disciple of our great Lord and Master. This is my peculiar Province as a Minister of Christ; and, if I was silent, I should do Justice neither to him, to myself, nor to the World; here therefore I shall not attempt an Apology; it would be doing an Injury to Christianity to conceal his real Character.

You know that Birth, Education and Example united to make him a Member of a very superstitious Church. To copy an Expression of *St. Paul*, *after the straitest Sect of that Religion he lived a Jesuit.** Of that Order he imbibed all the Zeal and Spirit: The Goodness of his Nature, however, rendered him incapable of that Selfishness, that Hypocrisy and Love of Persecution, for which the Jesuits have always been so remarkable. His Abilities and Capacity were great; and his Attachment to his Order cordial and sincere; no Wonder then that he gained great Respect and Confidence with the Members of a Society ever greedy of *filthy Lucre*, and ambitious of establishing a Dominion over the Consciences of Men, and of *being Lords over God's Heritage.*† With this View he was sent into remote Countries as an active and vigilant Missionary; and great Advantage and Success were expected from the Exertion of his Zeal and uncommon Talents.

* Acts chap. 26. v. 5.

† 1 Pet. chap. 5. v. 2, 3.

IN this new Situation indeed his Labours were but too successful: However, a more immediate Prospect of Gain determined his Superiors to shift the Scene of his Industry, and to send him into his own Country. But being disappointed in their mercenary Purposes, they at last procured him a small Establishment in a retired Part of *England*.

HAPPY for Mr. *Archbold* was this quiet Retreat; for it afforded him Leisure to think, to study and to converse with Freedom; and thus a Foundation was laid by Divine Wisdom for disengaging his Mind from an unhappy Attachment to the Religion of a most unsanctified Order. By Degrees his Attention was roused; and he was insensibly pushed on to a candid and rational Enquiry into the Nature of his Profession, and of the Principles upon which it was founded. This opened a Door for Doubt and Suspicion, which soon gave Way to an absolute Uncertainty. Then all within him was Anxiety and Uneasiness.

STILL bowed down with a Load of early Prejudices; just beginning to perceive a faint Ray of the glorious Light of Truth; but unable to ascertain its Nature, or even to view it in its full Beauty and Lustre; seeing no solid Foundation for his past Opinions; and being without Strength to establish, nay, without Power to form new and rational Principles of Faith and Practice; what can be imagined more distressful or more perplexing? The Honesty of his Heart however supported him; *his Integrity and Uprightness preserved him* * in the

* Psal. 25. v. 21.

painful Conflict ; and his Courage and Resolution enabled him to proceed with Success in the important and laborious Undertaking.

RETIRED in a Manner from the World, he gave himself up to severe Study and Meditation. He examined and re-examined, one by one, all his former Principles with Candour and Deliberation ; till at last he fully and amply satisfied himself of their Impropriety and Falshood. Still, however, he did not declare himself ; no, it was not sufficient to have divested himself of Prejudices ; he had new Principles to establish ; his Work therefore was but half executed ; a new and a very painful Enquiry still remained.

IN order to accomplish this, he began an accurate Examination of the Principles of our Church, against which he had formerly been so strongly prejudiced ; and every Step brought him new Light and Conviction, till at length he formed an exact and uniform, a consistent and rational System of Faith and Duty, according to the Principles of the reformed Churches of *England* and *Ireland*. Then for the first Time Happiness beamed upon his Soul ; then he could give an Answer to every Man that asked him a Reason of the Hope that was in him ;* and then, and only then, did he make a willing, a chearful and a public Profession of his religious Principles. These Circumstances prove that Motives of Interest were entirely out of the Question. His Principles were not to be unhinged either by Hope or by Fear ; and he had much both to fear and to

* 1 Pet. chap. 3. v. 15.

hope ;

hope ; but he lived and died in the open and permanent Faith and Practice of them.

Now, if any Man will but consider the Difficulty of so extraordinary a Task as this ; the Task of disengaging one's self from a connected Chain of religious Prepossessions, and of acquiring a regular System of new Opinions, merely by the Force of rational Enquiry and Conviction, amidst a Thousand Dangers and other unpromising Circumstances ; he must necessarily admire that Courage, that Strength and that Greatness of Mind which enabled him to accomplish it. Indeed, my Brethren, a Man must have thought much, and reasoned much with his own Heart, before he can even have an Idea of the Greatness of the Difficulty.

I HAVE enlarged upon this Circumstance with the greater Pleasure, because it places him in a singular and most important Point of View ; and I have done it with the greater Confidence, because I attended him for a long Time both as a Friend and a Clergy-man, during the tedious Illness which at last unhappily deprived us of him. During my continued Intercourse with him in those solemn Moments, when the Heart is open, and when a near Prospect of the other World banishes all the little Considerations which regard this, I received from his own Mouth repeated Accounts of his religious Inquiries and Proceedings : And they were given with such Distinctness and Precision, and were accompanied with such Reasons and Arguments, that they could be dictated by Truth and Honesty alone ; they were delivered too with so expressive a Satisfaction, that they carried compleat Conviction along with them.

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I HAD long felt a Curiosity to see a Man in so peculiar a Situation ; yet I restrained my Desire, till I found that my Attendance would be particularly agreeable : Then I readily embraced the Opportunity ; and the entire Satisfaction I received in my first Visits, was a strong Inducement frequently to repeat them. On this Occasion indeed I cannot avoid expressing my Sorrow that I can no longer enjoy so interesting a Pleasure. The only Satisfaction I can now feel in that Respect is in paying this just Tribute to his Memory, and in giving a willing and a public Testimony of my firmest Conviction of the Honesty and Sincerity of his Profession : And this I am well qualified to do, from the intimate Knowledge I have been enabled to acquire of his real Character and Manner of Thinking.

ON many Accounts I esteem myself happy in having fixed my Residence in this Part of my Diocese, and particularly as it hath afforded me an Opportunity of being acquainted with our departed Friend, and of doing Justice to his Memory ; which may also in some Degree prove not unserviceable to our pure and reformed Religion, as it may prevent any Misrepresentation of his Conduct ; A Thing not unlikely to be attempted by a Set of unhappy and deluded Men, who, convinced as they must be of his Sincerity, might wish to blast his Reputation, in order to palliate the Loss which their Church hath sustained by his Conversion, and to confirm their misguided Votaries in the Faith of some peculiar Doctrines as destructive of true Religion, as they are pernicious to the Interests of Civil Society.

He was too well acquainted with the Spirit of the Church and Order he had left, not to expect
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all the malignant Obloquy that disappointed Rage and Malice could suggest. It was indeed, as is usual on such Occasions, poured out upon him without Measure. But he hoped that the Laws of his Country would have been his Protection from more dangerous Attempts; however, in that he found himself mistaken; and therefore was reduced to the Necessity of quitting his own Estate for the Security of his Liberty and Life. He accordingly took Refuge in this Protestant Town, where he at last enjoyed the inestimable Blessing both of civil and religious Liberty. Here you all know that he lived a true Protestant, and I am his sincere Witness that he died one.

BUT it would be useless in this Place, and before such an Audience, to enlarge more upon this Part of the Subject. Every one present must be fully satisfied of the Justness and Propriety of his Sentiments in religious Matters. Still less will it be expected that I should enter into a Detail of his Practice. You, my Brethren, are all much better acquainted with his Actions than with his Principles; for they are Objects of general and easy Observation. In this Respect he was perfectly consistent; as he thought, so he acted, like a Christian.

IF the Power of Religion upon the Heart could be proved by Acts of Public Spirit, of Generosity, of Kindness and of Humanity, no other Proofs would be requisite of his having made the Laws of the Gospel the Rule of his Life, and of his having *in all Things adorned the Doctrine of God our Saviour*.^{*} You know that his principal Pleasure consisted in relieving the Miseries of his Fellow Crea-

* Tit. chap. 2. v. 10.

tures,

tures, and in promoting the Happiness of all those who had Occasion for his Assistance; and in this pious and amiable Exercise of Humanity and Christian Benevolence he uniformly persevered, till Death removed him to that Place where those who *die in the Lord rest from their Labours, and their Works do follow them.**

FOR the Truth of these Observations I could, in this Assembly, call upon a Multitude of grateful Witnesses; I could appeal to Numbers whose Miseries have been relieved, whose Happiness has been encreased or restored by the Kindness of his Counsel, or by the Liberality of his Hand. To many of you, my poorer Brethren, I might appeal, who have been fed and warmed by his generous Humanity. Suffer me to condole with you on the heavy Loss you have sustained. He was indeed a most willing Friend, and a most powerful Protector. Be grateful to Providence for the liberal Assistance which he gave you; and express that Gratitude by exercising the Virtues which are proper in your Station, and which become your Characters. If this is your steady Resolution, either you will have no Occasion for such an extraordinary Assistance, or Heaven will kindly indulge you with a new Benefactor. In the mean Time I am persuaded that your Hearts are most sensibly touched with this recent Proof of the Vanity of this World and of all its Enjoyments.

* Rev. chap. 14. v. 13.

WITH

WITH regard to you, my Brethren, who by the softer Ties of Affinity, Love and Affection, were more particularly connected with him; how shall I attempt to console you in the midst of your Affliction? Can I pretend to render you insensible of your Loss? That would be beyond the Powers of Eloquence; it would be an Insult both on the Tenderness of your Natures, and upon the Memory of him whom you so justly loved and esteemed. The Scripture itself enters into the Reason and Spirit of such kind Sympathy, by complaining that *the Righteous perisheth, and no Man layeth it to Heart.** However, let us attend to what follows; *the merciful Men are taken away, none considering that the Righteous is taken away from the Evil to come; for he shall enter into Peace; they shall rest in their Beds, each one walking in his Uprightness.* I would not then, my Brethren, have you ignorant concerning them which are asleep; that ye sorrow not even as others who have no Hope.† Recollect that your Friend had long ceased to find Life comfortable before he ceased to live: Resign yourselves therefore with Patience into the Hands of that God, who will call us all to himself, one after another, when we have answered the Purposes of his wise and holy Providence here below. *Afflict not therefore your Souls for his Departure, who both lived and died in such a Manner as to justify our Confidence that his Portion is in the Presence of God, where there is Fullness of Joy; and at his Right Hand, where there are Pleasures for evermore.‡*

* Isa. chap. 57. v. 1.
§ Psal. 16. v. 11.

† 1 Thess. chap. 4. v. 13.

UPON the whole then, tho' *Man that is born of a Woman is of few Days, and full of Trouble*; yet we find that *Trouble* will be succeeded by *Joy*. Our *light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory*.* *God shall wipe away all Tears from our Eyes*; and there shall be no more *Death, neither Sorrow nor Crying, neither shall there be any more Pain*.† *The Flower is cut down*; but to spring up again with greater *Strength and superior Beauty*. This *Corruptible shall put on Incorruption*; and this *Mortal put on Immortality*; then shall be brought to pass the *Saying that is written*; *Death is swallowed up in Victory*.§ *Man fleeth, it is true, as a Shadow, and continueth not*; for here have we no continuing *City*; but we seek one to come: *A City which hath Foundations, whose Builder and Maker is God*; eternal in the *Heavens*.||

IN fine, my beloved Brethren, let me exhort you to make a wise and proper Improvement of all the Dispensations of God's Providence; to use this *World as not abusing it*; for the *Fashion of this World passeth away*** and in every Situation to convert the Pains, the Miseries and the Afflictions of this Life, into Motives for securing a just Title to the Enjoyment of that which is to come. If this is your earnest and constant Endeavour, then may you hope to die the *Death of the Righteous*; then shall your last End be like his.††

* 2 Cor. chap. 4. v. 17. † Rev. chap. 21. v. 4.
 § 1 Cor. chap. 15. v. 53, 54. || Heb. chap. 13.
 v. 14. chap. 11. v. 10. 2 Cor. chap. 5. v. 1.
 ** 1 Cor. chap 7. v. 31. †† Numb. chap. 23. v. 10.

Now, this may God Almighty grant unto every one of us thro' Jesus Christ our Lord; and to him be ascribed all Praise, Dominion and Honour, thro' endless Ages. *Amen.*

T H E E N D.

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